DOCUMENT RESUME

ED 313 191 RC 017 327

AUTHOR Jain, Sushil
TITLE The Education of the Immigrant and Ethnic Child in Canada.
PUB DATE Oct 88
NOTE 17p.
PUB TYPE Information Analyses (070) -- Viewpoints (120)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Acculturation; *Administrator Role; Cultural Awareness; *Cultural Pluralism; Culture Contact; Elementary Secondary Education; Foreign Countries; *Immigrants; Instructional Leadership; Intercultural Communication; *Multicultural Education; Principals; Social Integration
IDENTIFIERS *Canada

ABSTRACT

In Canada, the traditional purpose of compulsory, free schooling was to mold ethnic immigrants, enlightening them about the dominant Anglo society. This philosophy continued through the mid-1960s when Canadian immigration was opened to developing nations. At the same time, a change in national perception emphasized the multicultural nature of Canada. This change reflected on expanded view of the world. This paper examines the role of the school principal and schooling in this multicultural society. Principals are in a difficult position that requires multicultural knowledge and an open mind. English as a second language, differences in western and non-western lifestyles, avoidance of ethnic stereotypes, and multicultural curricula are now required subjects for principals. They must not only accept the multicultural philosophy, but guide their staff to this viewpoint. While education is often given high value among immigrants, the various cultural groups do not equally value all components of the curriculum. To the principal falls the task of curricular leadership, particularly through staff development in the multicultural curriculum and through recruitment and retaining of minority teachers. A staff sensitive to the needs, hopes, and aspirations of the multicultural community is recommended as the key to success. This report contains 36 references. (DHP)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED313191

THE EDUCATION OF THE IMMIGRANT AND ETHNIC CHILD IN CANADA

BY
SUSHIL JAIN

The 19th century: Canadianization Era

The view of immigrants held by the members and leaders of the dominant Canadian society has not always been a pleasant or accepting one, particularly when the immigrants came from non-Anglo communities. Immigrants have often been looked upon as an inferior or undesirable group of people who are perceived to have difficulties in getting assimilated into the Canadian cultural milieu. The prevalent philosophy until very recently has been to mold these ethnic immigrants into a better class of people through compulsory, free schooling if they were to be of benefit to Canadian society at large. This view was quite prevalent in the nineteenth century. For example, one of the forefathers of Canadian compulsory education, Dr. Egerton Ryerson (1848) wrote:

> "Many of these immigrants will doubtless add both to the intelligence and productive industry of the country. But is this the character of most of them? From their former wretched circumstances and still more wretched habits, they are notoriously as destitute of intelligence and industry, as they are of means of subsistence. Their condition appeals to our own humanity; but their character justly excites our solicitude, and demands our practical attention. The physical disease and death which have accompanied their influx among us may be the precursors of the worse pestilence of social insubordination and disorder. It is therefore of the last importance that every possible effort should be employed to bring the facilties of education within the reach of the families of these unfortunate people, that they may grow up in the industry and intelligence of the country, and not in the idleness and pauperism, not to say mendicity and vices of their forefathers." (pp.299-300)

The purpose of compulsory, free education (schooling) was to make these immigrant children enlightened about the morality, industry and cultural values of the dominant Anglo society in Canada.

PC017327

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☒ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Sushil Jain

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

BEST COPY AVAILABLE

Hodgins (1866) advocated that the two main functions of schooling were to be social control and assimilation into Canadian Anglo society. Immigrant children were supposed to, after proper schooling, accept the norms and values of the dominant society if they were to become a part and parcel of it.

Schools in those days were set up by the government to impart "to all our young people correct ideas of their national history so as to engender a loyal and patriotic love for the country and a dutiful obedience to the state."(A History Textbook, 1889)

Unfortunately when Mennonites, Doukhobors, Hutterites and Ukrainians (or Galicians as they were then called) showed disinterest and even open hostility towards the above-mentioned philosophies and actions of Canadian governments, educational leaders of Canada made it quite clear that they would not accept such a display of irreverence to Canadian life and cultural values. Such an un-Canadian attitude on the part of the new Canadians forced an eminent educator like Dr. Anderson (1918) to state that the assimilation of the immigrants was "an urgent national problem, and he equated any ethnic group that resisted assimilation as a threat to Canadian unity and progress." (McLeod 1975)

A similar point of view was expressed by another superintendent of education of the Northwest Territories, who wrote:

> "It would be criminal to shut our eyes to the fact that this rapid increase of a foreign and relatively ignorant population is at once a challenge and an invitation to our institution.

> To assimilate these races, to secure the cooperation of these alien forces, are problems demanding for their solution, patience, tact and tolerant but firm legislation." (The School Ordinance, 1901. p.233) Quoted by Kach (1986) p. 46.

Such was the success of these programs and policies that many of the new immigrants were properly being acculturated into the Canadian social milieu. Educational and political officials were happy with the progress that educational efforts were making. The Minister of Education of Ontario, for example, reported confidently that "the foreign-born, both parents and children, trained in an atmosphere inimical to Canadian ideas of citizenship are quickly developing into loyal and law-abiding Canadians." (Ontario, Report of the Minister, 1926. p.13)

The 20th century: Ethnic diversity -- worldwide

The Canadian philosophy of education and school practices continued to emphasize Canadianization of the ethnic immigrant population through teaching Canadian social values and English (only) instruction until after the Second World War. Things started to change in the mid-sixties when the doors to Canada were opened to immigrants from third-world countries, who had been systematically denied admission until then, or when admitted their numbers were so small as not to cause any great change in the educational system of the country. The watershed that brought in a 180 degree turn-around in Canadian education was the publication of the fourth volume of the Bi-Bi Commission, which brought the reality of the multi-cultural nature of Canada to the forefront. The resulting change in the Canadian psyche was so profound that academic after academic jumped on the multicultural bandwagon and embraced the philosophy of multiculturalism. Now it

was to become the Canadian ideal to foster diversity, bi-lingualism and multiculturalism. The federal and provincial governments as recipients of federal funds spent millions of dollars in promoting this theme among hundreds of thousands of newly arriving immigrants and among the Canadian population at large. Educators and philosophers who previously had advocated assimilationist viewpoints were out of favour. Instead philosophers like Beck (1975) now began to write:

> "It is questionable whether strong nationalism is a desirable trait in anyone, immigrant or non-immigrant. (p. 12)
>
> "Western society is too conformist in nature, and western education systems support that conformism. (p. 10)
>
> "What immigrants need more than anything else is a much greater emphasis in all our education programs upon fundamental discussion of value issues, racial issues, cultural issues, political issues, and general life issues" (p. 15) and "We must exclude programs that might be described in terms of 'Canadianization'." (p.17)

What a change! Now in the seventies instead of teaching Anglo-Canadian values, Canadian history, Judeo-Christian ethics, Protestant life-style and emphasis on learning English first, the educationists would emphasize ethnic cultures and languages and the growing diversity of the Canadian life-style. Integration, assimilation and Canadianization were now sick words and were to be frowned upon as a leper's disease or as undesirable traits.

Time and space will not permit us to look at the whole of this philosophic change -- a world-wide phenomenon which has spread all over the western world, to England, France, the Netherlands, and to their white colonies (i.e., the USA, Canada,

Australia and New Zealand) established by the above-mentioned old colonial powers. All these countries are now experiencing the shock of ethnic revivalism which was started by the Civil Rights movement in the USA in the fifties. This movement, which was at times violent, woke the ethnics --blacks and browns inside and outside the boundaries of the USA (including the Quebecoise) -- to the new reality of the strength in their numbers. They were no more to be hewers of wood and carriers of water. They were to be equal partners and were to gain power and prestige through affirmative actions and cultural and linguistic rights that were once denied to them. Country after country realized this reality and embraced the concept of multiculturalism. Even a country like the Netherlands, with small Surinamese and Moroccan populations, has recently given in to their demands by offering language and cultural programs suitable to these immigrant populations and even undertaking to serve ethnic foods to their servicemen as a matter of government policy.

Though France has so far withstood the onslaught of the storm of the ethnic presence of the Algerian population on her soil, it is only a question of time when things might start to change there because the writing on the wall is clear and bold.

The death or decline of the WASP was pronounced by Schrag (1970, 1973) and the fall of the great empires and the rise of the ethnic power has been documented by more than one person (Naisbett 1982; Kennedy 1987; Ruddy 1975). Kennedy, for example, has spoken about the new world order in the wake of the fall and decline of the British and American empires and powers respecti-

vely. Since this relative decline of the US is "natural", he suggests, America must "adjust sensibly to the newer world order" that is upon us which is looking towards the East for future leadership. Jain (1977) has called this phenomenon the "Easternization of the Western world" which may become a reality by the mid 21st century. Easternization (or the rise of the Asian and Hispanic-ethnic powers) is something that would have been impossible to even imagine only 40-50 years ago, when a prime minister of Great Britain is reported to have said, "I have not become prime minister of the empire to see it dissolved." This ethnic power is not only visible in numbers but has also become quite visible in the political arena, that is, where the power in society really counts. We have now Asian Indian mayors in the U.K.(e.g. the Pakistan-born mayor of Leicester), black mayors in the USA (Philadelphia, Chicago, etc.), a Spanish-American mayor of San Antonio (Henry Cisneros), the Lieutenant-Governor of Ontario (Hon. Lincoln Alexander) and the former chairman of the Ontario Human Rights Commission, Dr. Daniel Hill (who are both blacks) followed by Dr. Babusaheb Ubale, who is of East Indian background.

If we move from the political, official power a bit we can see the ethnic influence in other public taste areas like food: Indian, Chinese, Caribbean and Vietnamese restaurants have become commonplace establishments and are being patronized by all sorts of people. Foods which were once considered smelly and greasy or perhaps even inedible, are now considered exotic, gourmet and very palatable. Countries of the Far East, like Japan, Korea, Singapore and Taiwan, that were once industry-poor and under-

developed nations, are now export power-houses to the West. The dress and fashion, perfume and life-styles of the Orient are becoming more and more popular every day in all countries of the West. Yoga, indigenous medicines like acupuncture, Tai Chi, Tai Kwon Do and other martial arts of the Eastern world are greatly appreciated by a growing population in white nations. But after all this is said and done, it is the physical numbers of the people of the third world, and the faces of these visible minorities that have become a common sight in the last twenty years in Canada. Bancroft (1975) has put this new picture of the Canadian landscape in a very simple but forceful depiction:

> "Census tables published by Statistics Canada may show that there are some thirty different ethnic groups in this country --but these are only figures. To bring these statistics to life, one has only to travel through Toronto or any other large city in southern Canada to note the multicultural change." (p.164)

Role of schools and principals in the New Society

It is in the light of these developments that I would like to look at the role of the school principal and schooling in our new society. In this multicultural reality of Canada today, a principal has to perform his duties and has to ensure that teachers under his leadership are able to develop their students to their fullest potentials. The teachers and principals may not be able to do full justice to the task that they have at their hands unless they understand the growing shift in world powers and believe in the new reality of world politics and economics. They will have even a harder task if they are not multi-talented culturally and have an open mind to appreciate the cultural differences and values of the various nationalities with whom

they come into contact daily. Bancroft (1975) has given several examples of cultural differences that can cause difficulties in the successful schooling of minority children. Mary Ashworth (1975) has described how the teaching of ESL must take into account the children's cultural context; to bring ethnic contexts into full perspective Marisa DeFranceschi (1977) has written a different kind of text for ESL students including plots and stories from ethnic life and lore; and Jain (1982) has decried the continued use of Dick and Jane, and See! Spot, See! textbooks as unsuitable ESL texts for new Canadians.

It would be quite proper for a principal to acquaint her/himself with some obvious cultural differences in Western and non-Western lifestyles. Anderson (1988) has given a handy list, reproduced here as an Appendix, which may become a starting point for such a learning experience for a principal and his/her staff. Mind you, such lists are just lists and must not be stratified in such a way as to become a basis for stereotyping different national characters. Ethnic minorities have long suffered from stereotyping attitudes from the public press, from journalists, and even university professors and text-book writers. Biases in books have been recorded by The Asia Society (1976) and Jessop (1979). A principal can show strong leadership in assuring that s/he and her/his staff choose books and materials that do not encourage or perpetuate negative stereotypes of third world nations and ethnic minorities from those nations. Furthermore a person may behave and act very differently from what are considered to be the ethnic or cultural characteristics of a nationality of which s/he

was originally a member.

It is always easy to suggest but sometimes very difficult to implement any curriculum change reflecting new realities in society. Multicultural education is no different. It is a new phenomenon and as a paradigm it may not have yet taken root in some minds. There is not much data or research available about teachers' attitudes and expectations of multicultural education. Whatever is available has not become common knowledge or received great publicity. If principals and teachers do not believe in the philosophy of multicultural education nothing much different will be accomplished within the four walls of the classroom. The teachers may say they "teach" multiculturalism but the hidden curriculum will prove it otherwise. Washington (1982) has reported on elementary teachers' attitudes and professional practices, limited to North Carolina. Anisef, Baichman, Northup, Rhyne and Tibert (1986) undertook a similar survey of Ontario school boards. Both reports inform us that ideas and ideals of desegregation and multiculturalism are not a 100% reality in the sample studies. Samples are large enough to deduce that school staffs in general, in the USA and Canada, have not embraced the concept of multicultural education whole-heartedly. There are still pockets of resistance.

What is then the role of the principal in guiding or leading her/his staff in necessary curricular change for the kind of culture that has become prevalent in our society? What steps must s/he take in bringing about a change of philosophy in her/his staff? We shall consider these questions further in a next section.

Value of Education in the Immigrant Culture

I will discuss those points that a principal and his/her staff can undertake to make a school culture a better learning place for all immigrant and minority children. One thing may be stated here from the very outset that most immigrant parents value education highly. If you asked a group of immigrant parents why they came to Canada, a common answer may be "for better educational opportunities for their children." The competition for education in most third-world countries, even in newly-industrialized countries like Korea where educational facilities have increased 700 percent in the last decade, is so keen that there are not enough places for all those children desirous of obtaining education. Moreover, post-secondary education in many countries of the world, like Japan, India, etc., is not "free" and supported by taxpayers through propertytaxes as it is in Canada. Asian parents value education the most and put great pressure on their children to do well in school. This appetite for education by the minority children (as imposed by parental considerations at least in the first generation children) must be understood by school educators. If minority children do not do well in school it is not because of motivation for the most part but because of other difficulties, like language, cultural differences and learning styles etc. However, at the same time educators have to realize that different cultural groups do not place the same value on certain components of educational activities as we do. What goes on in schools is not always understood as something of value to the child by some immigrant parents. For

example, Chinese parents may not see the role of play in educating children while Asian-Indian children may not do well in subject areas requiring manual input, like auto mechanics or physical education, because they are not considered to be academic subjects necessary for university admission (Rosenstock, Adair, 1976). Another aspect would be learning styles, which we all know are not the same with all children. Dunn and Dunn (1978) have proven how students' achievement can be increased by teaching students through their individual learning styles. However, with minority children we do not only have varying learning styles to pay attention to but also varying cognitive styles to consider as well. Anderson (1988:3) states the situation as following:

> "All components of a culture are built upon some basic conceptual system or philosophical world view, and the various cultural systems tend to include the same general themes e.g., life, death, birth, morality, human nature, religion, etc.). Even though these beliefs appear across cultures, they can be viewed differently withing each culture."
>
> "Because the social, cultural, and environmental milieus of ethnic and racial groups differ, one should expect these differences to be reflected in their respective cultural/cognitive styles." (p. 4)

The Principal as a Curriculum Leader

If it is so, we might want to see the principal as a curriculum leader rather than in the capacity of a business manager, a role which many authors (Boyer, Meade, Sergiovanni) have suggested as a model for operating schools in the wake of Search for Excellence. But most of us engaged in children's education know that young minds cannot be "likened to raw materials to be fashioned into finished products like canned hams and VCRs"-

(Tanner). I tend to agree with Tanner who argues very forcefully that "too much has been made of casting the school principal as a managerial rather than educational leader." (p. 11)

Curriculum leadership

The role of the principal in a multicultural school must be as a curriculum leader first and foremost. In developing a curriculum reconstruction plan that will display excellence in content, the principal will have to have "widespread faculty participation" (Tyler, 1950) and the faculty will to take into account students' learning experience. Since the common shared-knowledge of the immigrant and host-community children may not be the same, principals as academic leaders have the important task of building a common base from which to proceed in a multicultural program.

Staff development

Many steps can be taken to introduce staff to the multicultural world. They can be: in-school professional development, county-wide programs, home visits (Tyler 1950), involvement in cultural organizations other than one's own, visits to other lands (summer bursaries), exchange programs with schools from abroad (for a month, semester, half a year or longer), and even holding principals' annual meetings in countries of immigrant parents' birth (as did the Toronto principals in 1979; they went to Jamaica to learn firsthand). New materials will have to be brought to the attention of the staff regularly. Historical and bibliographical works on a particular culture, in this case the blacks (Winks, Jain) could be studied for information, knowledge and appreciation of the culture and its people.

Course content

The elementary school curricula expanded over fourfold during the years between 1825 and 1950. (Phillips 1957:433) The schoolday has not changed much in the last one hundred years nor has the schoolyear. A school's curriculum cannot be just expanded without cutting or reducing something somewhere else. If, for example, heritage languages have to become a part of the school's responsibility, as it seems to be becoming, and the school has to offer instruction in students' mothertongues in some content areas, a principal is confronted with the staffing problem. However, if there are teachers on staff with expertise from different cultures, it would help; hence recruitment and retaining of minority teachers becomes an issue. I would hope, when developing multicultural programs, principals would not consider multiculturalism as an isolated, single-lecture topic. They can encourage teachers to adopt this philosophy across the curriculum, especially in social studies and language arts.

I would like to end this paper by quoting from a position paper, The Bias of Culture, issued by the Toronto Board of Education. It states:

> "No matter how many new teachers and programs are added nothing will really change unless people are aware of themselves as part of a multicultural school system. The key to success is a staff sensitive to the needs, hopes, and aspirations of its community, and familiar with the deep and abiding meaning of its traditions, heritage, and race." (Murray 1977:118)

BIBLIOGRAPHY
THE EDUCATION OF THE IMMIGRANT CHILD IN CANADA

Anderson, J. T. M. (1918).The education of the new Canadian. Toronto: Dent.

Anisef, P. et al (1986). Models and methodologies appropriate to the study of outcomes of schooling in Ontario's multicultural society. Toronto: Ministry of Education.

Ashworth, M. (1975) Results and issues from a national survey of ESL programs. In Wolfgang.

Asia Society. (1976). Asia in American textbooks: an evaluation based on a study conducted by the Asia Society New York: Asia Society.

Bancroft, G. W. (1975) Teacher education for the multicultural reality. In Wolfgang.

Beck, C. (1975). Is immigrant education for immigrants? In Wolfgang.

Boyer, E. L. (1983). High School: a report on secondary education in America. New York: Harper & Row.

De Franceschi, M. (1975). Stories for Immigrant children. Windsor:

Goodlad, J. (1983). A place called school: prospects for the future. St. Louis: McGraw-Hill.

Hodgins, J. G. (1866) A history of Canada and of the other provinces in North America. Montreal: Lovell.

Jain, S. (1977). Easternization of the western world: a proposal for research. Unpublished grant request.

Jain, S. (1982). Teaching of English to new Canadians in a multicultural society: A need for new kinds of textbooks. Paper presented at the principal's course.

Jain, S. (1967) The negro in Canada: a bibliography. Windsor: Univ. of Windsor Library.

Jain, S. (1967) The East Indians in Canada: a bibliographical essay. The Hague: European Group for Migration Studies.

Jessop, D. (1979). Images and stereotypes of India in Ontario secondary school resources. Thesis, University of Windsor.

Kach, N. (1986). Education and ethnic acculturation: a case study. In Kach, N. et al.

Kach, N., Mazurek, K., Patterson, R.S., DeFaveri, I. (1986). Essays on Canadian education. Calgary: Detselig.

Kennedy, P. (1987). The rise and fall of the great powers: Economic change and military conflict from 1500-2000. New York: Random House.

McLeod, K. A. A short history of the immigrant students: new Canadians. In Wolfgang.

Murray, J. (1977). Toronto educational governance/multiculturalism case study. Toronto: OISE.

Naisbett, J. (1982) Megatrends: ten new directions for transforming our lives. New York: Warner Bros.

Ontario, Report of the Minister of Education for the year 1926. Toronto; King's Printer.

Rosenstock, J. and Adair, D. (1976, September). Multiculturalism in the classroom. Unpublished report. Secretary of State Contract No. 462-544.

Ruddy, J. (1975, December). Gad, sir, we WASPs have taken enough abuse! At long last a backlash from the most worthy minority group of all. Quest. 30E-30H.

Ryerson, A. E. (1848). The importance of education to a manufacturing, and a free people. Journal of Education for Upper Canada. 1, 289-301.

Saunders, L. ((1954). Cultural differences and medical care: the case of Spanish-speaking people of the Southwest. New York: Russell Sage.

Schrag, P. (1973). The decline of the WASP. Book-of-the-month Club selection.

Schrag, P. (1973). End of the American future. New York: Simon & Schuster.

Sergiovanni, T. J. (1984, February). Leadership and excellence in schooling. Educational Leadership. 41 (5), 4-13.

Spector, R. (1985). Cultural diversity in health and illness. New York: Appleton-Century Crofts.

Tanner, D. (1986). Are reforms like swinging pendulums? In Welburg.

Toffler, A. (1981). The third wave. New York: Bantam Books.

Washington, V. (1982, April). Implementing multicultural education: Elementary teachers' attitudes and professional practices. Peabody Journal of Education. 190-200.

Welberg, H. J. and Keefe, J. W. (Eds.) Rethinking reform: the principal's dilemma. Reston: NASSP.

Winks, R. W. (1971). The blacks in Canada. New Haven: Yale University Press.

Wolfgang, A. (Ed.) (1975). Education of immigrant students: issues and answers. Toronto: OISE.